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Here the commentary of Marx rightly explains the *depilati* as referring to the use of hot water in the process of plucking fowls. Cf. Apicius vi. 221. We have precisely the same scene in Horace *Sat.* ii. 7, 88-91:

potesne
ex his ut proprium quid noscere? quinque talenta
poscit te mulier, vexat foribusque repulsum
perfundit gelida, rursus vocat. eripe turpi
colla iugo, "liber, liber sum." dic age.

Since, therefore, I have shown the existence in the satiric tradition of Lucilius and Horace of a scene in which hot or cold water is poured upon the head of the excluded lover, it seems probable that this is the explanation of the phrase *udas ante fores* in Persius.

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NOTE ON STOBÆUS *Eclog.* II. 104. 6 W

Εἶναι δὲ καὶ ἀχάριστον, οὔτε πρὸς ἀνταπόδοσιν χάριτος οἰκείως ἔχοντα οὔτε πρὸς μετάδοσιν διὰ τὸ μῆτε κοινῶς τι ποιεῖν μῆτε φιλικῶς μὴτ' ἀμελετήτως.

The fool as contrasted with the wise man is incapable of *χάρις* because he can do nothing generously, in friendly wise, or—with neglect of preparation and training. This is obviously impossible. The third negatived adverb must, like the other two, designate a good quality denied to the fool. Wachsmuth's apparatus records various unsatisfactory conjectures: ἀμελλήτως vel μελετήτως Heeren, εὐμελετήτως Gaisford, τημελήτως Meineke. The true reading is, I think, ἀμεταμελήτως, "without repenting." That the fool always repents and the wise man never, is common doctrine from Plato (*Rep.* 577E) to William Morris. It is also Stoic doctrine; cf. Stobæus *Eclogue* ii. 113. 5: οὐδὲ μετανοεῖν δ' ὑπολαμβάνουσι τὸν νοῦν ἔχοντα; 102. 22, ὁ δὲ φαῦλος . . . εὐμετάπτωτος ὦν καὶ παρ' ἑκάστα μεταμελεία συνεχόμενος; Seneca *De beneficiis* iv. 34: "Non mutat sapiens consilium . . . ideo numquam illum poenitentia subit."

PAUL SHOREY

WAS ARRIAN GOVERNOR OF SYRIA?

The information available about the official career of Arrian, the historian whose chief work is the principal source for the history of Alexander the great, ends with the year 137, in which he left his position as governor of Cappadocia. In 147-148 he is found as archon at Athens; but it is not known whether during the previous ten years he remained in government service or not.¹ It does not seem at all probable, however, that Hadrian would have put an end to his career after his great service in driving back a barbarian invasion of the province. It is much more probable that Hadrian would have rewarded him with higher office.

¹ Pauly-Wissowa II, 1230 ff.; *Prosop.*, I. 243; *IGR*, III, 111; *CIL*, X, 6006.